/7 cont./

103 contraposition with "Remono-tá," "land of fields or level savannas," a name by which they know the bordering region of the Branco River in the neighboring republic of Brazil.

135 20. I believe that the wealth, both present and potential, of the Gran Sabana has been spoken and written about with evident exaggeration. (I am not here speaking, naturally, about mineral wealth nor that of the subsoil, obscure, problematical, and /8/ almost never with real positive results for the region wherein they are found.)

137 Possibilities for farming and grazing cannot be said to be optimal; and there even exist substantial areas which are wasteland or have very sparse vegetation.

133 21. Nonetheless there is a great present and positive wealth in the Gran Sabana, which has been taken advantage of by the Pemón Indians for centuries and that we can share in should we go there, our lungs filled, our hands full, our eyes struck by emotion; it is the moderate climate, the inexhaustible watercourses, and the beauties of enchanting landscapes.

Those who may have had the fortune to visit this region will not find exaggerated these verses from one of the rhymes of our native children of the Mission of Santa Elena, "Viva the Nation -- and viva, viva the Sabana, -- which is the best of Guiana."

This is a beautiful region, certainly the most beautiful of all Guiana: beautiful in its indescribable landscapes, in the almost artificial profile of its mountains, in its valleys and rises, in its moriche palm groves swaying in the breeze, in its countless streamlets of pure and crystalline water, and, above all, in its immense waterfalls touched with rainbow hues.

133 The Pemón Indians sing of these beauties while enjoying
538 them, in their dance songs, in their tales and legends, only lacking the pen to come to copy them and printing to make them take flight on paper wings.

*192 [231] kochino	cochino (pig)	This is hardly a useful word at present, as there are no pigs there now, but it is known.
kura:tana	platano (plantain)	This is an old borrowing, so thoroughly Caribized that its Spanish origin has apparently not been noticed before.
● [135] [439] oro, woro[a]	oro (gold)	Although gold occurs in this area the Kamarakotos appear to have been unaware of it until they discovered that it can be traded to the Whites.
patiya	patilla (watermelon)	This is supposed to be a Carib word, but I believe that the Kamarakotos have received it from Venezuelan Spanish (which may, indeed, have had it from some other Carib language).

*192 177 These words all apply to things that were received by the Indians directly or indirectly from Spanish-speaking people and not to native things except tapɔra and oro and even these apply to things for which there do not appear to [634] be old Carib words. The drum is usually supposed to be introduced but may [231] not be. Dogs are native and there is a Carib word for "dog," but the Kamarakotos may have received them from Spanish-speaking people.

On the other hand, there are introduced things for which the Kamarakotos have Carib words, among them:

kasu:ru	glass beads
peoi	nail
mamari	mirror
waka	ax
mari:a	knife
kutsupara	machete
kulü-kulü	file
kõroitoko	chicken

basket (see "Textiles"), woven so as to be extensible, closed at one end and open at the other. Each end has a strong basketwork loop. The tangöiʔ is filled and the loop at the open (upper) end hung over a protruding beam — such beams are specially provided in the dwelling, workhouse, or both. A pole is then passed through the lower loop and one end tied to an upright post. The preparer (always a woman) then sits on the other end, thus extending the tangöiʔ and causing it to squeeze the grated casave. The liquid runs out the bottom and is saved.

The nearly dry meal is then sifted through a rectangular basketwork sieve, pangaiʔ (see "Textiles") and is forthwith patted into a thin layer on a large flat stove, puitari, under which a fire is built. The resulting large, thin, circular cake is the casave bread, or casave properly speaking, eke. It is somewhat soft when fresh, but may be dried for conservation and then becomes very hard. To the unaccustomed palate it tastes like a fairly good grade of sawdust, but those who eat it regularly maintain that it has a distinct and agreeable flavor. It is the principal food of the Kamarakotos.

Some of the more southern tribes roast the sifted meal and so preserve it without baking it into loaves or sheets, but the Kamarakotos do not do this.

Among other dishes, first place must be given to a sort of soup or thin stew, kumasa, the so-called "pepper-pot" of travelers, universal among Caribs. This is cooked in an earthenware pot over a firehole. There are innumerable varieties of this dish, which consists of water and peppers, with anything else that happens to be at hand, bits of meat or fish, bones, casave meal, bananas or plantains, etc.

Casave juice, kumachi, is added to this or to any boiled dish as a sort of condiment.[121] Varieties in which any ingredient, other than pepper, predominates may be specially named, e.g. kuratano-kumasa, "plantain soup or stew," just as we name soups. Vegetables, particularly roots like the varieties of Dioscorea, are often boiled whole or in large pieces instead of being mashed into a kumasa. This dish is called putosa, e.g. napuei-putosa, boiled mapueyes. The root vegetables and plantains are also roasted in hot ashes, pusa, e.g. piricha-pusa, roasted yams.

Aside from its use, principally as scraps and bones, in kumasa, meat may be boiled, woto-erindasa, or roasted on a sort of tripod over the fire, woto-kambwö.

There is no local source of salt and long periods may pass without any being used, but the Kamarakotos are eager for it and have long traded for it through neighboring tribes. Even when available it is used sparingly and the Indians found most of our food so salty as to be inedible. Much of their food is so peppery as to be inedible to us, and the extensive use of peppers doubtless counteracts the flatness of unsalted food. Their root vegetables doubtless naturally contain enough salts to sustain life.

121 [see footnote on p. 321, category 116 – Analyst]

482 The man's carrying frame is called wayare, the same word as that used in colloquial Spanish, with the spelling "guayare," as a name for the akaí and related back-packs, but I am not sure of the linguistic relationship involved here.

Carrying nets and (true) baskets used as back-packs are not employed.

Mining

316 Mining, for gold only, is an intrusive and recent element in Kamarakoto
436 culture. There is no evidence that they use or ever have used gold for any
437 purpose among themselves, but they have recently discovered that it can be
[177] used as a "cash crop" to obtain trade goods direct from Venezuelans, replacing balatá and a few other local products once used for that purpose. It is unlikely that gold has ever served as an object of trade or means of exchange between
● [135] the Kamarakoto and other Indians. The known deposits are alluvial and patchy
316 and production is sporadic. The gold is extracted in small quantities by washing by hand in a wooden pan, watea from the Spanish "batea," hewn from a
[177] segment of tree trunk. This method has obviously been recently introduced under (civilized) Venezuelan influence. The gold pan has the usual Venezuelan form, a broad hollow cone, used by setting the point on the ground and tipping the rim with a rotating motion, rather than holding the pan in the arms in North American fashion or hanging it by cords attached to handles as is done in parts of Central America. In at least one case the pan was decidedly deeper than any that I saw in the civilized parts of Venezuela.

At present mining is almost insignificant in Kamarakoto culture, although it has some importance in its bearing on their contacts with the outside world.